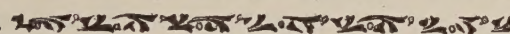


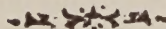
The ANSGAR LUTHERAN

THE PRESIDENT'S PRAYER

Almighty God, as we stand here at this moment, my future associates in the executive branch of the Government join me in beseeching that Thou will make full and complete our dedication to the service of the people in this throng and their fellow citizens everywhere. 

Give us, we pray, the power to discern clearly right from wrong and allow all our words and actions to be governed thereby and by the laws of this land.

Especially we pray that our concern shall be for all the people, regardless of station, race, or calling. x May cooperation be permitted and be the mutual aim of those who, under the concept of our Constitution, hold to differing political beliefs - so that all may work for the good of our beloved country and for Thy glory. **Amen**



(President Dwight D. Eisenhower's prayer when he took the oath of office in January 1953. He called it "a little prayer of my own.")

News and Notes

THE PENSION FUND

There was a good deal of confusion at the annual convention pertaining to the Pension Fund. Since May 1st, we are operating under a new plan. How are payments computed etc. A special committee was asked to cooperate with the Pension Fund Board to formulate a statement that was so clear that all could grasp it. Here is the statement of clarification:

First—the congregations are now setting up a Pension Plan Fund based on 8% of the total basic pastoral salaries which are to be computed annually at \$3000 each, which sum is budgeted to each congregation in equal proportion as governed by its confirmed membership.

Secondly—this sum sets up a fund for the reserve on the new Pension Plan Fund, takes care of administration, and provides that each retired pastor, widows, and children in their proportion, shall get from this fund an equalized pension.

Third—no pastor needs to contribute any part of his salary to participate in this congregational funding or to receive a minimum pension as determined annually by this body.

Fourth—any pastor who desires may increase his personal pension, over and above this congregational funding pension, by a personal contribution annually, semi-annually, quarterly, or monthly, in a percentage amount up to 4% of the basic \$3000 annual salary, and he may contribute additional amounts subject to the approval of the Pension Board. This fund will be to the pastors' personal credit and may be withdrawn in full, or part, if that is desired, in lieu of his personally created additional pension. To make this effective, we further report that sub-section (a) of Part B of Article 14 of the Pension Plan be amended by adding "as determined by this body" after the words minimum pension, that sub-section (b) of the same part be amended by adding the same words after the words "Minimum pension," that sub-section (c) of the same part be amended by striking the words "as fixed by the Board for the period during which such payments are made," and by inserting instead the words

"Pension as determined by this body and in effect at the time such pension is being paid, except that no pension be paid after the child reaches age sixteen."

And further that Part (d) of Article 14 on the Pension Plan be repealed.

MINNESOTA W. M. S.

The W. M. S. Circuit Rally consisting of the churches of Bone Lake, North Luck, Luck, Milltown and Cushing was held at the First Evangelical Lutheran Church of Cushing on June 11, 1954 at 8:15 in the evening.

Mrs. Christian Jacobsen of North Luck acted as the chairman of the meeting.

Mrs. Agnes Lackey of Luck read the scripture from the 6th chapter of Isaiah and offered prayer.

The welcome was given by Mrs. La Vern Larson, the president of the Cushing Loyal Workers.

A trio of three girls from North Luck rendered a song. Audrey Petersen, Mary Lou Jacobsen, Bonnie Sorensen, accompanied by Ruby Sorensen.

Mr. Floyd Jorgensen was the speaker of the evening and gave a very interesting and informative talk on the agricultural missionary work to be done, especially in India where he hopes to go this fall.

"Teach Me To Pray" was the name of the solo sung by Mrs. Wally Quist of Milltown.

Rev. Otto Nielsen of Cushing gave a few remarks before the offering was received.

At the business meeting immediately following, the secretary's report was read and accepted.

Mrs. Arnold Jorgensen of Milltown was elected as the chairman for the next rally. Bone Lake is next in line for entertaining the rally, but due to stormy weather conditions, no one from Bone Lake was present at the meetings so the place will be decided on later.

The business meeting was adjourned and everyone joined in fellowship in the church parlors.

District Meetings of the U.E.L.C.

West Canada District

August 5-8.....Dickson, Alberta

Atlantic District

September 2-5.....Falmouth, Maine

Iowa District

September 9-12....Storm Lake, Iowa

Nebraska District

September 23-26 Fremont Bluffs, Nebraska

Pacific District

October 14-17.....Eugene, Oregon

Minnesota District

October 7-10 Edina, Mpls., Minnesota

Pastor and Mrs. P. L. Thorslev have been managers of the Lutheran Home for Aged at Edmore, Mich., since February 1951. They have now resigned as of May 1st, 1954. Mr. and Mrs. Carl Petersen have succeeded them as managers. Pastor and Mrs. Thorslev will make a trip to Denmark this summer. They will make their home at Blair, Nebraska, after they return.

"The Lutheran Church of Christ in the Sudan" is the name of the church in Sudan to which we have been sending our missionaries. Until now the mission in Sudan has been simply a mission, but it is believed that the time has come that the mission "be formally established as a branch of the Church Universal." A constitution for approval was before our Audubon Convention. The fact that this was before us was a matter of courtesy to the part of the headquarters of the mission in Denmark. Our missionaries are under their jurisdiction. But we welcome this development. It shows that the missionaries are eager to have the church work toward independence. We voted to approve the constitution which has the characteristics of the Lutheran Church of Denmark.

Another constitution was before the convention. This constitution is less clear in its statements and declaration purposes. It was a constitution of a Council of Christian churches in the Sudan. They are described as being united in fellowship. But if we read the paragraphs correctly we would see that the line between being a fellowship of churches and that of being a church is not very clear.

(Continued on page 13)

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Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

FULL-TIME OFFICE JOBS

Have been told that there is a tendency among us to seek full-time positions other than the direct ministry. So when a man is offered a position as a pastor, or a position as an institutional chaplain, he is likely to accept it. The reason given for the ready acceptance of such positions is the fact that the parish ministry is a constant battle, whereas there is more stability in the other positions.

We do not know whether this is right or not, because we need men in these offices too. But perhaps it is that there is a tendency in our day to try to make a little office a full-time job.

A danger with a full-time office is that the officers get away from the parish ministry level. They lose the layman's touch. It is very easy to legislate, very easy to write circular letters asking for this and that of the congregation and the congregation. But it might be a good effort for those officers to try to go out and do a little work among unchurched and lukewarm members themselves.

Augustana Lutheran Church has had a recent experience that is very interesting. Three men have declined the offer to become full-time presidents of the Minnesota Conference. They said they were reluctant to leave their present parish ministry.

We are glad to be able to report such events. We know the men who want to stay in the front line battle, the parish ministry. The man with some true spirit of adventure will understand these three men.

The Methodists have the rule that no district president hold office more than 5 years. After that he returns to the parish ministry again. We do not know why, but perhaps the Methodists thus try to guard against too much officialdom.

Let us again state that the parish is the front line battle. The church will never be stronger than its members or congregations.

THE DEBATE AT THE ANNUAL CONVENTION

There is very little debate at our present conventions. At the recent convention there was only debate on two questions, the proposed Merger and the resolution to have a special drive to raise \$350,000. The Pension Fund caused a great deal of discussion, but that was not really a debate. People were asking for clarification.

As to the Merger a number of questions could have been raised that might have helped the delegates and members. We who spoke in favor of the Merger may have made the mistake not to raise these questions. The only questions raised in the debate were: why Augustana was with us, and if we were not going too fast. These questions were answered and the vote was called.

The question was asked: Do our people understand what it is all about?

To this we would answer that the pastors have a duty to instruct their people in this question. Your editor did spend one Sunday morning explaining the proposed Merger to his people. We believe a sermon on the Merger will help to raise the questions that the people will ask later.

Perhaps the reports in the pre-convention reports are not clear enough. There was hardly one resolution or definite suggestion in any of the reports. The Church Council had 16 resolutions, but only three of them were really important: 1, the Merger, 2, the dissolution of the American Lutheran Conference, and 3, the Budget. The other 13 resolutions were more or less routine. But most of the other reports to the synod did not have any suggestions or resolutions at all. So they were just referred to and accepted as read.

We are certain it was a mistake to do away with the five committees to study the reports and report to the convention. These committees would analyze the different reports and then bring resolutions to the convention. This made the committees eager for finding the important things on which to report. Now we elect a general committee to which questions may be referred, but these men rarely get a question referred to them.

The five committee system was done away with in 1945, and ever since that time the debate at the conventions has deteriorated. No questions are asked, because the reports of the boards are too vague or general. The ordinary delegate, who is not too familiar with the affairs of the church, got much benefit from the report of these five committees. These committees did read the reports. Many a delegate and pastor does not read the reports now.

We would like to get the views of others on this point. Are we unduly critical in our views?

AM I A GOOD CITIZEN?

On this Independence Day of our land it may be well that we ask the question: Am I a good citizen? Of course, no one will answer this to his own complete satisfaction. To be a citizen is to some extent as to be a Christian. We are on the way.

Abraham Lincoln in his Gettysburg Speech said our nation is "conceived in liberty and dedicated to the proposition that all men are created equal." But that is an ideal to be worked at. For sin will constantly pervert all our ideals and principles. Men are certainly not equal even in the sense of being born with an equal opportunity. If you chance to have black skin you do not have the same economic and educational opportunities as the man with white skin.

But the idea of freedom and equality must constantly be held before us, or it will die. One great thing has happened this year, the supreme court ruled that racial segregation was against the constitution of the United States.

But it is one thing to get such a ruling, it is a very different thing to work this out in actual life.

As we celebrate this Fourth of July we are all a little better.

(Continued on page 15)

A Layman Asks Questions

It was Brotherhood evening in our church. We were drinking coffee. We had seen some good films on Healing in Palestine and the Lutheran Missionary in New Guinea. Our hearts were astir with the work of Christ in the world.

Then the question was asked: Was the Roman Catholic Church the first church? I have read some place that the Roman Catholic Church was the church first established by the Apostle Peter.

A good evening of questions and answers followed.

Here is the first answer: The church was started on the Day of Pentecost, 50 days after the resurrection of Jesus Christ. Christ had told his disciples to remain in Jerusalem till they received the Holy Spirit. 120 of them were together on Pentecost Sunday, when the Holy Spirit came, and the Apostles, especially Peter, preached to the people so that 3000 people were converted, and the first congregation was formed out of these 3000 baptized people.

Question: Was this the Roman Catholic Church which was started?

No, it was not the Roman Catholic church which was started. It was the Christian church, it was the Apostolic church, which was started.

You read about that church in the Book of Acts. You read that there were certain points that marked the church. 1. The members were baptized. 2. They were together about the Word of God as taught by the Apostles. 3. They were together at worship. 4. They celebrated the Lord's Supper.

These four points marked the church. They still mark the true church of God. It does not matter what kind of government it has. It may be directed by presidents or bishops or by pastors. The important thing is that the church is faithful to these four simple points.

But it was Peter who preached the first sermon. Was he not the one who established the church?

No, the church of God is not built upon any human being.

Yes, but did not Christ say that, "upon this rock will I build my church"?

Yes, Christ said that, but he certainly did not mean that his church was to be built on any man. Christ alone is the head and the foundation of the church. It is true that Peter was the first preacher in the Book of Acts, but very soon the Apostle Paul took over. If we should measure the work of any of the men in the New Testament, the Apostle Paul is the most important.

But, pastor, you said that the Roman Catholic Church did not start at the beginning of the church, when did it then start?

Here is the answer: At first, no churchman or Apostle seems to have any special preference. The 12 apostles, the 11, were naturally called the pillars of the church. But as the church spread in the Roman Empire, the bishops of the chief cities of that empire got the most influence. The archbishops of Jerusalem, Antioch, Alexandria, Constantinople and Rome were the important churchmen in these most prominent cities. Gradually the bishop of Rome, which was the capital of the Roman Empire, developed the idea that he was the real head of the church. It was natural for the Roman rulers to like that idea. Since 312 the Roman rulers favored Christianity before the other religions, and emperors were used to have Rome as the center of everything, so why not let Rome be the religious center of the empire.

In the middle of the 5th century Rome had a very able bishop, Leo I, the Great (he died 461). Leo was a very enthusiastic advocate of the doctrine that the Roman bishop was the Apostle Peter's successor and the vicar of Christ. He became the first pope, or papa, which means father.

Now the idea was introduced that Peter was the first bishop in Rome, and the Roman bishops were Peter's successors.

The fact is that no one can prove that Peter ever was at Rome, even though legend says he was. And whether he was at Rome or not would have no effect on the church. It was Christ's church and not Peter's church.

I begin to get the drift of what you are saying, but how then did we get the Protestant church?

Here is a brief answer. The church gradually developed away from the first simple points or doctrines of the church. During the next 1000 years, so many things were added to the church, that a Bible reader in the year 1500 could not recognize the church. Luther was the man chosen by God to scrape off all the false teachings that had become part of the Roman church. Luther scraped all the false things away and went back to the simple truth as it was taught when the church was first established by the preaching of the Apostles.

What were some of the things Luther scraped away?

Let us talk about that some other time. Why not at the next Brotherhood meeting?

God's Hand in Our History

By I. S. Long

HE (GOD) hath not dealt so with any nation" (Psa. 147:20). True, for see how by mighty wonders and by his presence night and day he brought them out of Egypt into Canaan! He gave them the law and prophets to guide and teach them the ways of the Lord. He was a God nigh

at hand to hear their cries, to bless and prosper them if they obeyed. Immediately also he showed his pleasure when his people forsook him.

Cannot we say something of the same concerning (Continued on page 7)

CHURCH NEWS FROM HERE AND THERE

Evangelical Lutheran Women Church Projects

Minneapolis, Minn.—Members of the Women's Missionary Federation of the Evangelical Lutheran Church contributed \$696,709 for benevolent projects in 1953, it was reported at the federation's biennial convention here. Major projects toward which the money was given, according to Mrs. O. Storvick, Wadena, Minn., retiring president, were: 100 C schools and colleges, \$93,000; 100 missions, \$119,811; foreign missions, \$98,913; homes for the aged and children's homes, \$77,058; pension fund, \$62; Lutheran World Action, \$59; American Bible society, \$10,615. In addition, through its Life Membership and In Memoriam projects, the federation participated directly in building a church at Bogota, Colombia, in establishing a home mission congregation in Seattle, Wash., and in supporting the diaconate. Mrs. Storvick is retiring this year from the presidency of the 150,000-member organization after six years of office.

Evangelical Lutheran Group Postpone Decision On Ecumenical Relationships

Minneapolis, Minn.—Dr. J. A. Aasgaard, retiring president of the Evangelical Lutheran Church, has proposed that a new Church to be created through merger of four Lutheran bodies postpone decision on two controversial issues until at least five years after union.

The issues are whether the new denomination should join the World Council of Churches and the National Council of Churches.

Of the four bodies involved in the merger negotiations, two—the American Lutheran Church and the United Evangelical Lutheran Church—are members of the World Council, and two—the Evangelical Lutheran Church and the Lutheran Free Church—are not. One of the four belongs to the National Council.

The ELC rejected World Council membership by a 2-1 vote in 1948, and several of its pastors have been attempting to exact a promise that the Church will not join the international agency.

The Augustana Lutheran Church, which originally was a party to the merger negotiations, dropped out partly because it claimed it could not get a question of possible membership

in the World Council and the National Council on the agenda of the negotiating committee. Augustana is a member of both councils).

In his message to the ELC's biennial convention here—Dr. Aasgaard said postponing a decision on ecumenical relationships would mean that no action would probably be taken for 10 years.

"By that time," he said, "the lines and activities of both of these bodies will be evident. I have abiding confidence in those who will represent our congregations in the future, given all the facts in the case, that they can be trusted under God's spirit and guidance, to make decisions that are practical and in keeping with our confessions and the Word of God."

Says Professional Fund-Raisers Shape Church Life

Toronto—A yearning among churches in North America for financial success is playing into the hands of professional fund-raisers and posing a soul-damaging evil, the General Assembly of the Presbyterian Church in Canada was told here.

Dr. A. Neill Miller, secretary of the denomination's stewardship and budget committee, said that profit-making fund promoters were shaping the Church's moral and spiritual life.

He said it "was much easier to add 100 percent to the revenue of a church than to add five percent to its membership . . . or even to the frequency of attendance of its members."

Dr. Miller called token-giving by members "an easy escape for the uneasy conscience," and voiced misgivings about the evasion of greater responsibilities.

He warned that professional fund-raising must be kept under the closest scrutiny and judgement of the Church presbyteries and congregations.

"There is a chain reaction in Christian giving: Personal blessing, thanksgiving to God, and the rendering of service," he said.

"It is a tragic thing that in so many of our churches giving is regarded as no more than a necessary evil related to the paying of bills."

Bishop Berggrav Expects Evanston Assembly to Back New Theological Basis

Minneapolis, Minn.—Bishop Eivind Berggrav, retired Primate of the Church of Norway (Lutheran), ex-

pects that the forthcoming Evanston Assembly of the World Council of Churches will strongly support the proposal by the Norwegian Church to amend the World Council's theological basis.

The Norwegian churchman, one of the six World Council presidents, said in an interview that his Church's proposal would strengthen the international agency.

If amended, the common basis would read:

"The World Council of Churches is composed of Churches which, according to Holy Scriptures, confess Jesus Christ as God and Saviour."

At present, the Scriptures are not mentioned in the basis.

The bishop estimated that 90 percent of the Evanston delegates might favor the Norwegian proposal, but he explained that the change could not be finally enacted at Evanston since it must be approved first by all the member Churches. However, the assembly could recommend it for approval.

His one fear in this connection, Bishop Berggrav said, is that some Churches might attempt to add even more to the basis, such as approval of the Apostles' or Nicene creed.

If the World Council were a Church, it would need a creed, but since it is a council of churches it needs only a common basis, he said.

Bishop Berggrav said he believes it would be a mistake to bar delegates from Iron Curtain countries from the Evanston assembly—as some Americans have proposed.

"The main question is not their political opinions, but if they are really dedicated to Christ," he declared. "If they are, and I feel they are, they should be admitted."

The bishop said he is "absolutely sure" that Prof. Josef Hromadka, Czech theologian who has been a leading church apologist for the new order in Eastern Europe and Bishop Berggrav's antagonist in several World Council debates, is "a Christian man."

Although the Eastern European churchmen may make some declarations in certain of the Evanston sectional meetings, such as the one devoted to the "responsible society," the Norwegian bishop doubts that they will "constitute any trouble as a whole."

Clergyman Defeats Jackson In Democratic Primary

Los Angeles—The Rev. S. Mark

Hogue of Westwood Hills Congregational church won the Democratic nomination for the 16th Congressional District seat in the House. He will oppose Republican incumbent Donald L. Jackson in next fall's election.

Mr. Hogue defeated Rep. Jackson who also had entered the Democratic primary under California's law permitting cross-filing, by a 3-1 vote but lost the Republican primary to Mr. Jackson, 8-1.

Rep. Jackson's attacks last year upon Methodist Bishop G. Bromley Oxnam of Washington, D. C., were featured by both candidates during the primary campaign and are expected to be a major issue in the contest between them in the fall election.

In March, 1953, Mr. Jackson, a member of the House Un-American Activities Committee, charged on the floor of Congress that there are subversive influences in the Protestant clergy and that Bishop Oxnam serves "God on Sunday and the Communist front for the balance of the week."

In a hearing the Committee granted last July at the bishop's request, the Methodist leader denied any sympathy for Communism or association with party-front causes. At the end of the hearing, the committee unanimously adopted a resolution declaring it had "no record of any Communist Party membership or affiliation by Bishop Oxnam."

However, in a news letter to his constituents during the primaries, Mr. Jackson said he had "no reason to qualify" his original remarks and added that the July hearing had merely "pointed up the extent of aid and comfort lent to the Communist Party and its front organizations by the

'pink' bishop since the 1920s."

British Doctors Aid Anglican Study of Spiritual Healing

London—Physicians throughout Great Britain are being asked by the British Medical Association to cooperate with it in preparing evidence of spiritual healing for the Church of England's Commission on Divine Healing.

The commission, set up last October by the Archbishops of Canterbury and York, is collecting data in an effort to determine whether unexplained recoveries from prolonged illnesses are the result of "suggestion, spontaneous remission or divine intervention." It also is concerned with the cooperation existing, or that could exist, between doctors and the clergy.

Doctors who have had experiences involving unexplained cures are being asked by the medical association to report whether the patient's recovery was attended by spiritual ministrations; if so, whether these ministrations were healing services, the laying on of hands, or unction; and whether such influences as public or private prayer or "pilgrimages to places such as Lourdes" were involved.

The questionnaire also asks the physicians whether they consider any of these practices—or even such non-medical agencies as magic and faith cures—are "of value or are attended by possibly harmful effects such as the risk of delay in the patient seeking medical advice."

It specifically asks doctors to report any cases in which, in their belief, recovery was aided by the patient's "attitude to some form of religion, Christianity or otherwise."

At the time the Church commission was appointed, it was announced its purpose was to provide "within three years a report designed to guide the Church to clearer understanding of the subject and, particularly, to help the clergy in the exercise of the ministry of healing and encourage increasing understanding and cooperation between them and the medical profession."

Presbyterians Approve Voluntary Clergy Social Security

Detroit—Delegates to the 166th General Assembly of the Presbyterian Church in the U.S.A. approved Social Security "on a voluntary basis" for denomination's clergymen.

The Assembly urged "all churches and church organizations" to participate in such a plan if Congress amends the Social Security laws to make ministers eligible for coverage.

At the same time, the Assembly made it clear that any Social Security benefits should be "in addition to participation in the Service Pension Plan" of the Church.

The delegates also voted in favor of increased benefits in the denomination's pension plan. The changes include payment of a new benefit upon the death of a member pensioner. Nine months salary, not to exceed \$3,750, will be paid to the widow of a minister who dies in active service before age 65, and \$750 if death occurs after 65. This is a 50 per cent increase.

The effective disability benefit to 65, will be increased from \$600 to \$1,000. Also approved by the Assembly was an elective option to provide an actuarially equivalent joint annuity, 75 per cent of which will be continued to the survivor.

Junior Bible Camp

LAKE OKOBOJI, IOWA

Religious classes, a crafts course, an art class, archery and team activities, and swimming are being included in the schedule for the Junior Bible Camp of the Iowa District, at Lake Okoboji from July 25 to 31.

The Rev. Frantz-Oluf Lund of Sioux City, Iowa, is the camp director. This year there will be sixteen camp councilors; the campers will be assigned to a councilor upon arrival at the camp. These men and women will be from various congregations in Iowa. They will be with the campers at all times, during the recreational and religious activities and at night. They will act as advisors to the campers. The group divisions will be according to age and sex.

Teachers this year will be Pastor and Mrs. Einar Olsen of Neola, Iowa, Mrs. F. O. Lund of Sioux City, Iowa, and Pastor F. W. Thomsen of Moorhead, Iowa.

Last year the Junior Camp had a record attendance of 200. All of those who wish to attend the camp this year are urged to send advance registration to Mr. J. H. Thomsen, Lutheran Bible Camp, Milford, Iowa. A card with information about the assigned dormitory and meal plan will then be sent to the registrant. Those who do not register in advance cannot be assured of admittance.

A film of the camp's activities last year may be obtained by writing to Pastor Lund, of Our Saviour's Evangelical Lutheran Church, Twentieth and Jones Street, Sioux City, Iowa.

Last year's camp was very successful; this year promises to be even better, so send in your child's advance registration now.

Pastor F. O. Lund, Director
Ann Harms, Secretary

Lutheran Approach to the Nisei

By Mrs. D. G. M. Bach

We have just finished addressing and mailing the June issue of the NISEI LUTHERAN. As I was sitting folding them, my thoughts went back to the beginning of our work here among the Japanese Americans. When we moved from Fresno to Parlier, our hopes were very high. Parlier is the largest center of Japanese communities in this area. We mailed invitations to attend services in our home to every one in that area. We got in the car and called on people we had never met, telling them we would be able to serve them in any way that we could. We invited them to services; to classes in English.

The result was a good attendance for the classes in English. We had some retarded children to teach, and for several months one attendant for morning service on Sunday. We tried renting one of the local churches for Sunday afternoon services; this too was a failure.

The Del Rey Nisei little by little started attending our Alla Lutheran Church in Del Rey, both Sunday School and services. How to reach our Parlier community was still our problem. Parlier has the strongest Buddhist Church in this whole section. My husband talked a lot about using the radio and also printing a little paper for mailing. For a period of two or three years he tried to get time on some of our local stations, and this has now been granted. The Japanese Christian Ministerium is in charge of these programs, and my husband takes his turn along with the other ministers. Every Saturday evening and Sunday morning there are programs on the three local stations. Two of them are being paid for, one of them is free. We are most grateful for this and know that God has heard our prayers. It is so very, very much a time of seed sowing, and this program meets the needs of people who would never go to a Christian Church. Pray with us that God's blessing may be upon this work and those who speak may say such things as God would have them say. It is truly a work where we must pray with the words of the hymn: "Lord, speak to me, that I may speak in living echoes of thy tone."

Two years ago our district granted us \$300.00 to cover printing charges for a monthly paper, and we started printing and mailing the Nisei Lutheran. This is being mailed to 325 homes in this area. It is difficult to gauge the result of this effort; but we do get cards and letters of



At the Dedication of the Nisei Christian Center, Parlier, Calif., April, 1953

appreciation from some Buddhists as well as Christians. We firmly believe the paper is doing its work as a tool in God's hands; and may we ask you to remember this little paper in your prayers. Sometimes we wish our work was a little nearer the center, so to speak, of our synod, so as to bring the Nisei mission closer to our people. It was for this reason that we decided to mail a copy to each pastor in the synod, so they could keep up with the "news" and in turn tell their people about their work among the Nisei on the Pacific Coast. We are still mailing them, and when I address them I sometimes wonder if our purpose is being accomplished. Last month we had the children who are members of the children's Bible class, put the stamps on the papers. We work at some project or other every time they meet. They were very much interested in the faraway places where the papers were going.

Two of these boys of 11 years of age help with the singing on the radio programs. Some day we hope they will use their lives in Christian service. Their favorite hymns are, "I love to tell the story" and "Beautiful Savior," and these the children sing very well. It is a time of seed sowing, and the seed falls into all kinds of ground; but let us remember that in the parable some of the seed did fall into good ground and bear fruit a hundred fold.

That is our hope, and that is what we are asking you who read this to help us do, by your prayers, by your love and support and interest. May we join hands in this work, join in prayer that God's kingdom may come into the hearts of old and young alike.

GOD'S HAND IN OUR HISTORY

(Continued from page 4)

own U. S. A.? Coming in sight of Boston from India the first time, a foreigner said, "See, God's country!" I asked myself, "Is it?"

George Washington, resigning as commander-in-chief of the army said, "A man must be worse than an infidel who does not see the divine goodness or has not gratitude enough to acknowledge it." On his inauguration as

president he remarked, "No people can be more bound than we to acknowledge and adore the invisible Hand which conducts the affairs of men."

Had Columbus not turned south following the way birds had flown and come straight on he would have landed in North Carolina, and this nation he would have dedicated to "Castile, to Jesus and Mary." As it is, how different our civilization from that of Mexico or

(Concluded on page 15)

THE LUTHERAN FAMILY IN AMERICA

Before Merger

SYNODICAL CONFERENCE

After Merger

33.0%

MISSOURI SYNOD	1,847,284
NEGRO MISSIONS	8,126
NORW. SYNOD	11,027
WISC. SYNOD	316,839
SLOVAK CHURCH	20,808

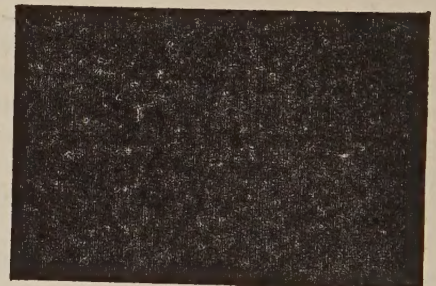


MEMBERSHIP 2,204,084

MERGER GROUPS

27.1%

E.L.C.	
A.L.C.	MEMBERSHIP 907,124
L.F.C.	MEMBERSHIP 790,989
U.E.L.C.	MEMBERSHIP 64,376
	MEMBERSHIP 31,640



MEMBERSHIP 1,814,129

UNITED LUTHERAN CHURCH

31.3%



MEMBERSHIP 2,087,945

OTHER LUTHERAN BODIES

8.5%

AUG.	
SUOMI	
AM. EVANG.	
FINNISH APOSTOLIC	
NATIONAL EVANGELICAL	
LUTHERAN BRETHREN	
EIELSEN SYNOD	

	MEMBERSHIP 485,165
	MEMBERSHIP 30,883
	MEMBERSHIP 20,434
	MEMBERSHIP 16,293
	MEMBERSHIP 8,068
	MEMBERSHIP 3,929
	MEMBERSHIP 1,330

Prepared by Philip S. Dybvig

1952 STATISTICS

TOTAL 6,672,480

The Merger and the Lutheran Family

By Philip S. Dybvig

The chart on the opposite page has been prepared to show more clearly the relative sizes and groupings of the Lutheran bodies in America and thus make the proposed merger more meaningful. There are 16 Lutheran bodies today. If this seems like an excessive number, bear in mind that the latest yearbook of American Churches lists 11 Presbyterian bodies, 23 Baptist bodies, and 23 Methodist bodies. Furthermore, let it be borne in mind that there were more than 57 varieties of Lutherans in America some years ago. Historians actually put the number some place between 65 and 85.

But the unity of any denominational group is not revealed by merely telling the number of bodies. To say that there are 23 Methodist bodies in America would suggest that they are a highly divided group whereas the big majority of all Methodists are now in one body. A study of the chart shows that the Lutheran picture is not as divided as it might seem when we merely say that there are 16 bodies. Note that the four synods comprising the Synodical Conference are grouped together because they do have close ties and maintain a distinct separation from the rest of us. Note too that after the merger now proposed is consummated, all but 5 per cent of the Lutherans will be in three main groups nearly equal in size. Study the group of smaller bodies and you will discover that less than 2 per cent of the Lutherans in America are to be found in the six smallest Lutheran bodies, and three of these are no larger than some individual Lutheran congregations.

What has caused the reduction in number of Lutheran bodies from 65 to 16? The answer is mergers and more mergers. Mergers and only mergers are the sure road leading to the unity of the Lutheran Church. In the past, mergers came frequently. Several decades had two or three mergers, and from Civil War days to the present we have averaged one merger every six years. Obviously, the mergers came closer together when the bodies were smaller and more numerous. If the present merger is consummated in 1957 (which would surely be the earliest possible date) this present period will be the longest period in a hundred years between mergers, namely, 27 years. Here again the outward fact tends to misrepresent the true situation because these recent years have seen more of co-operation and understanding among the separate bodies than any other period in the past.

But it still remains true that there has been no major merger since 1930, no single step to reduce the number of Lutheran bodies. This is to some a most discouraging fact and is no doubt one reason why many are enthusiastic about the present merger.

We have placed the merger group between the other two larger groups because that is where we belong. This is true of us whether you consider doctrine, practice, or even geography. In reality the proposed merger

is but a consolidation of the middle group of Lutherans, not in order to form a block against the other bodies as some have suggested, but rather to recognize that we do have much in common, and to help us make a greater contribution from our heritage to the total stream of Lutheran church life in America.

Through co-operation in the National Lutheran Council and also in the American Lutheran Conference, we have learned that we are so much alike in doctrine and practice that a merger will make it possible for us to conserve more fully and richly for future generations our great distinctive heritage and thus help us to contribute our best to the total Protestant Church in America. And we do have a contribution to make just as each of the other groups has much to give also. This is true of us most especially because we are a middle-of-the-road group of Lutherans both in theology and in practical churchmanship.

When we consider the history of the Lutheran Church in America and study the chart depicting the Lutheran family at the present time, it seems strange that this merger has been opposed by some on the ground that what they want is a merger of all Lutherans. The merger road in the past has led step by step to the present unity and the merger road is the only one that leads that way now. Perhaps the reason why it has been opposed is because in the opinion of some we are so close to the end of the road that we could just as well go all the way at once. This, however, is unrealistic because there is yet an attitude of critical aloofness on the part of a large section of the Lutheran Church over against the rest of us which makes complete unification of the Lutheran family impossible in the foreseeable future.

But this merger is definitely a step along the way and therefore gives much encouragement to those who hope for an eventual consolidation of all Lutherans in one body. No one knows whether that day will come or when it will come. Furthermore, there is a great possibility that the necessary organization for one body would be too cumbersome and unwieldy for effective work. In the meantime, we will through this proposed merger have a better working alignment of Lutheran bodies for the years that lie ahead. Surely it will be a better working arrangement for the future to have over 90 per cent of the Lutherans in three main bodies of approximately equal size rather than to have the great disparity which is true at the present time. It may eventually lead to co-operation in the National Lutheran Council by Missouri Synod, which is to be desired.

One cannot study this chart without thinking of the fact that for many years Augustana has been in the American Lutheran Conference, co-operating with this middle group which is now planning to merge. If Au-

(Continued on page 15)

THE LUTHER LEAGUE

Homer Larsen, Editor

Youth Board Meets At Audubon

The Synodical Youth Board met June 15th at Audubon, Iowa. Reports were heard from respective officers. After listening to the report made by our Luther League Treasurer it was evident that our synodical league is in need of money. The balance in our treasury on March 31, 1953 amounted to \$3,265.27. The balance on March 31, 1954 was \$535.69. This is rather disturbing when we learn that our income for the past year amounted to only \$5,508.84. Of this amount \$1500 was a synodical grant and \$1609.52 came as a result of our Synodical Luther League Convention. This means that our leaguers contributed only \$2,399.32. When you consider the number of leaguers we have, this is a very small amount of money to be contributed over the year. The synodical league is in need of money and it is hoped that each league will give serious consideration to its responsibility in the matter. We must remember that it is one thing to attend conventions and vote to do "big things" as far as mission projects are concerned but it is another thing to go home and see that the money is raised in order that these plans can be worked out. If you have not sent your synodical contributions to the treasurer, please do so immediately.

The Youth Board also heard a report during the day from Pastor Lyle Paulsen, Editor of the Christmas Chimes. It was pointed out that again this year the Chimes showed a financial loss. The reason for the loss is due to the fact that many more copies of the Chimes were

printed than were actually sold. It is evident that either there is not a market for such a booklet or else leaguers are not supporting the sales program as they should. It was the general opinion of the Youth Board that we should publish Chimes again this year. However, it was decided that a smaller quantity would be printed in the hope that all will be sold.

Another matter to have the consideration of the Youth Board was whether or not to continue the support of Pausanias Wilches, our South American Theological Student. For several years now our synodical league has supported Mr. Wilches while he was studying theology preparing for the ministry. Mr. Wilches has now completed his training. Our obligations have been fulfilled as far as this young man is concerned but there was an opinion expressed that it would be a very fine thing if this support could be continued and we could think of Mr. Wilches as our So. American Missionary. A further decision on this matter was left to our Executive Committee.

It was also announced at the Youth Board Meeting that the Synodical Luther League Convention will be held at Dana College next year rather than in Racine, Wis., as previously planned. In looking into accommodations in Racine it was learned that it would be much too expensive.

Bride of the Prairie

A True Story

By Bess A. Olson

One moment Narcissa Whitman was peacefully jogging along the hot, dry prairie on her pony, a part of a pioneer caravan. Her thoughts were a drowsy medley of back-home memories and dreams of the future as wife of a medical missionary to the Indians of wild, unsettled Oregon.

The next moment she was acutely awake, her heart pounding, her blue eyes wide with terror. Her ears were filled with blood-freezing yells, shots from rifles, the thunder of horses' hoofs as a band of painted, plumed Indians swept toward her.

Wildly her eyes searched the caravan for her husband. **Marcus!** Then the Indians were everywhere—riding back and forth beside the company—yelling, shooting in the air!

"It's all right, dear," Marcus' voice came, blessedly close through the din. "See the white flag on the leader's rifle. These Indians are friendly. They have come to

welcome us and to thank us for bringing them the 'White Man's Book of Heaven'."

Narcissa sighed with relief. Her heart surged with joy. The Indians did want them! It was worth all the privation and hardships of the way, the severing of home ties to take the gospel to these lost, savage creatures.

She smiled radiantly at them as they gathered around. Her smile included a thin wiry man, who rode like the Indians, but surely was white.

"Joe Meek," Dr. Whitman explained. "I met him when I was out here last year with Dr. Parker."

The trapper scratched his head. "Wall, Dr. Whitman, he drawled, "when you said you'd be bringing a bride back with you this year. I 'lowed you was foolin'." He looked wonderingly at Narcissa, sitting tall and regal in her smart riding habit, her golden hair shining in the sun.

"I still don't believe it!" he said. "Like as not she'll vanish away. Madam, there's never been the likes of you

at this way before!"

Narcissa laughed gaily. Then she said seriously, "I don't vanish, Mr. Meek. I've come to stay and teach these poor savages the Word of God."

Born March 14, 1808, she had been Narcissa Prentiss, school teacher in New York State, when she first became aware of the Indians' need. The report of four Indians who had walked "many moons" to ask someone to bring the "White Man's Book of Heaven" to their people, had stirred the Christian world—and Narcissa. She had applied to the American Mission Board. The answer was unbelievable. She met most of the requirements—young, healthy, unusual education. But one thing was lacking. She had no husband! The Board was sorry, but the mission field was no place for single females!

Then, in the midst of her disappointment, she had met young Dr. Marcus Whitman, who was preparing to go to Oregon. Their mutual interest in the Indians had quickly blossomed into love for one another. Marcus had made a preliminary trip West to determine the best site for a mission, and a year later they were married. On March 3, 1836, with a song of joy in her heart, she had set out on the perilous journey to reach the Indians for God.

There had been a few minutes, at the wedding, when the song had almost failed. Realization had swept her of what she was facing. This might be "goodby forever" to Mother, Father, loved ones! The sight of their tears tore at her heart. Her own wedding dress, black bombazine, so practical for a prairie honeymoon, seemed suddenly the garb of mourning. Even Marcus, in his dark suit and many-tucked shirt, looked strained.

At the close of the simple ceremony the congregation had appropriately sung a missionary hymn—"Yes, my native land, I love thee. . . Friends, connections, happy country. . . Can I leave you, far in heathen land to dwell?"

Voices choked over the words. Narcissa's throat tightened. But, as she sang, her heart quickened to the message. Her voice soared. High and clear she sang the last verse alone—"Let me hasten—far in heathen lands to dwell!"

Let me hasten—through heat, cold, weariness, long days in the saddle, rough mountain climbs, homesickness! With only one other woman companion in the caravan, the wife of the reverend Henry Spaulding, she had travelled the almost two thousand miles of wilderness to Oregon. Now at the Green River rendezvous they were being welcomed by the Indians.

Two days before, on the fourth of July, they had stopped at the Great Divide in the Rocky Mountains. Marcus had opened his Bible. Dr. Spaulding had unfurled the American flag. They had knelt to claim Oregon for God and the United States.

But the journey was not over yet. They went on to a place on the banks of the Walla Walla River, where the Whitmans would work among the Cayuse Indians. The Spauldings went one hundred and fifty miles farther on to work among the Nez Perce tribe.

"The Cayuse are a very savage people," the Whitmans were warned.

"And needy!" Marcus and Narcissa answered.

Dr. Whitman was soon busy ministering to the many needs of the people. But, though the Indians accepted the medical help they showed suspicion of the white people and unconcern in the gospel.

Narcissa was busy, too. Soon after their little cabin was built, Alice, the first white baby born in Oregon, arrived to fill Narcissa's heart with joy. She seemed always singing as she did the many chores, cared for her child and taught the Indian children in her tiny kitchen.

Then, one day, her song was silenced. Small Alice fell into the river and was drowned. White faced and still, Narcissa taught the Indian children. She said to herself, "I'll never sing again."

But then Joe Meek brought his tiny, dark haired, half-Indian daughter. He begged, "Will you keep Helen Mar? Her mother left us."

Tears sprang to Narcissa's eyes as she looked at the tiny neglected mite, no bigger than Alice had been. "I'll keep her."

Soon after that a little boy, David Mallon, was brought to her. Then Mary Ann Bridger came. One day Narcissa realized that she was singing again. "God has taken my own to open my heart to other children," she breathed in wonder.

Years passed. A larger house was built. It was full of children. Children of settlers who died on the way, joined Helen, David and Mary Ann, calling Narcissa "Mother." Many pioneers stopped at the hospitable Whitman mission for rest. Marcus and Narcissa continued to work among the Indians. Over the years some responded.

Then, in 1847, an epidemic of measles swept the community. Whites and Indians alike were afflicted. Tirelessly Dr. Whitman treated both. The white people recovered. But the Indians, living in dirt and superstition, died like flies.

"The white people recover," complained the Indians. "It must be we are being poisoned!" The suspicion grew until it was overpowering. Enraged, the savages arose and massacred fourteen of the mission household. Among them were Narcissa and Marcus Whitman.

It seemed the end of Narcissa's dream of reaching the Indians for God. But it was not the end. The seed had been planted. Christian Indians, though scattered, began eleven little churches in five different tribes. And, inspired by the martyrdom of Marcus and Narcissa Whitman, many missionaries followed the brave pioneers to Oregon, taking to the Indians the "White Man's Book of Heaven."

Sources of research:

To Heaven on Horseback—Paul Cranston

He Reared a Moral Empire—Emogene Showman

The Road to Oregon—W. J. Ghent

Narcissa Whitman—Pioneer of Oregon—Jeanette Eaton

On the Oregon Trail—My Counsellor

Encyclopedia Americana

BY THE FIRESIDE

THE CHURCH IN THESE DAYS

By Grace Noll Crowell

The church should be a lighthouse
through this storm:
A beacon flung against the blackened
sky,
A white, unfailing steadfast light that
shines
For men to steer them by.
The church should be a home through
these strange days;
Where the Bread of Life is served, and
we may find
The Father waiting there to soothe
our ills

And give us peace of mind.
The church should be a school where
we may learn
The holy truths these hours before the
dawn,
That we may go equipped to meet the
days
And pass the learned truths on.
The church should be a church forever-
more:
A sure foundation, and a true reward
To all whose feet are planted on the
rock
Of Jesus Christ our Lord.

NOW IS THE ONLY TIME

About two years ago, there passed
away a man who was noted for a life
of extraordinary usefulness. Many
people were interested in knowing
something of the motives which had
impelled this person in his unselfish
pursuit of opportunities for doing
good. A clue was discovered when
someone found in one of his pockets
the following poem, crumpled and un-
derscored, and embroidered with mar-
ginal notes:

"The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop,
At late or early hour.
Now is the only time you own,
Give, love, toil with a will,
Place no faith in tomorrow,
For the clock may then be still."
—Carl Knudsen in Maritime Baptist.

LITTLE THINGS

What will it matter in a little while
That for a day we met and gave a
word,
A touch, a smile upon the way?
What will it matter whether hearts
were brave,
And lives were true, that you gave me
The sympathy I craved, as I gave you?
These trifles, can it be
They make or mar a human life?
Are souls as lightly waved as rushes
Are by storm or strife? Yea! Yea!
A look the failing heart may break,
Or make it whole
And just a word said for love's sweet
sake
May save a soul.

—Anonymous.

"AS A MAN THINKETH . . ."

Note that it is AS a man thinks—not
WHAT he thinks—that determines
what kind of a person he is. It is his
mental ATTITUDE—his HABITUAL
way of reacting to people and things
and events—that tells the story. Whether
he will be forceful or timid, selfish
or kind, cheerful or gloomy, suspicious
or trustful will be determined by the
day after day PATTERN of his think-
ing. Not only his personality, but his
very character is tailored from this
pattern. Perhaps no two patterns were
ever alike. God trusts every man with
the shears.—Whatsoever Things.

THE POTTER'S FACE

The Potter's face above the clay
I had not seen before.
My gaze had been upon the pots
Around the Potter's door.
For some of them were beautiful,
Their colors won my heart;
And some were simple, useful things
Designed to play their part.
I saw the wheel that turned and
turned,
The hands that deftly pressed:
I saw the growing forms take shape,
And said, "He knoweth best."
But then I saw the Potter's face.
I looked into his eyes—
The wisdom and the love therein,
They thrilled me with surprise!
"Indeed, He does know best," I cried,
"Whose mind designs each vase!"
There is no fear at all for those
Who watch the Potter's face.
—Hazel H. Simon.

THINK ON THESE

We stamp our own value upon our-
selves, and we cannot expect to pass
for more.

Any hill is too high for a poor
climber.

To be content with what we possess
is the greatest of all riches.

It is better to be able to appreciate
things you cannot have, than to have
things you cannot appreciate.—Chris-
tian Observer.

JESUS AND THE CHILD

You ask how you learn to trust him?
Dear child, you must just let go!
Let go of your frantic worry
And fears which plague you so;
Let go of each black tomorrow
Which you try to live today,
Let go of your fevered planning;
He knoweth all your way.
Fear not lest your slipping fingers
Let go of your Saviour, too,
Trusting is only knowing
He'll not let go of you.

—Martha S. Nicholson.

LET'S PRETEND

Little Susan saw her mother's new
evening gown, which had just been
delivered.

"Oh, Mummy, how lovely!" she cried.
"Will you wear it tonight?"

"No, dear, not tonight," replied her
mother. "This is for when ladies and
gentlemen come to dinner."

"Oh, Mummy, do let's pretend just
for once that daddy's a gentleman and
pleaded the child.—Tatler.

Tony was drafted and sent overseas.
One day, because of his awkwardness,
he was being kidded by his lieutenant.
"What did you do before you joined up?" asked the officer.

"Playa da music, and da monk, h
collecta da mon."

"Why did you join the Army then?"
"I no join, I was drafta."

"And what became of your monkey?"
"Oh, dey make a lieutenant out of
him."

Little Glen's parents were having a
difference of opinion at supper. Finally,
his father walked out in a huff. "Daddy
coming back?" the boy asked. His mother
was touched by his concern. "Certainly,
he'll be back in a few minutes," she reas-
sured him.

"Oh, that's too bad," he said dejectedly.
"I thought maybe I could eat
his dessert."

NEWS AND NOTES
(Continued from page 2)

Iowa W. M. S.

The Iowa circuit of the Women's Missionary Society held their annual meeting at the St. Paul Lutheran church in Graettinger on Wednesday, May 26. Miss Helen Margaret Jacobsen of Kansas, Africa was the guest speaker on the occasion. Approximately one hundred guests were present. The guests represented the congregations in Ringsted, Storm Lake, Spencer, Mal, Sioux City, First Lutheran and Walnut of Graettinger as well as the local congregation.

An invitation was extended by the Ringsted congregation to hold the W. M. S. circuit meeting at Ringsted next year.

LETTER TO THE EDITOR

Dear Editor:

Last night I mentioned to a friend the excellently written advertisements, which the Knights of Columbus from time to time had inserted in several of the most read magazines, disturbed me and aroused me to jealousy. Why have we Lutherans not taken the challenge and tried to do as well, even better, appealing to the readers? I do believe we have a clearer light to present; why not let the light be shed up so it may shine farther and clearer than from our pulpits? It could be for lack of learning? Nor from lack of able stylists and writers? Nor from poverty? We should be able to get the means necessary to pay whatever the advertisements would cost. Could it be that we are split up in a number of groups and being jealous of one another are unable to select a champion writer for all of us? Was not the late Henry Maier tacitly accepted as the speaking for all of us? Perhaps a real difficulty might be posed by the question of a central office to which writers might be referred? But that could not stop us. We have been able to cooperate in many things and are doing it now. Cooperating churches could each list their own central office seekers and the names of the officers in charge could be rotated in the order in which they were printed. The time is certainly ripe for Newspaper and Magazine Evangelism.

A. Th. Schultz

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Address _____

City _____ Zone _____ State _____

ACKNOWLEDGMENTS

	Total Received	Children's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pension Fund
Budget for 1954-1955		14750.10	83300.00	25000.00	58646.50	7550.00	1542.00	65880.00
Previously acknowledged	6666.19	501.70	2857.75	718.01	1117.82	536.61	95.00	839.30
Audubon, Ia., forenoon offering at synodical convention	721.82				721.82			
Petaluma, Calif., Mr. and Mrs. Harold Hendricksen in memory of Mr. and Mrs. Hans Mathisen, Denver, Colo.	2.00				2.00			
Northfield, Minn., Mr. and Mrs. Anton Madsen	10.00	10.00						
Underwood, Ia., Mr. and Mrs. Raymond Hansen in memory of Airman Second Class, Rex C. Guant	2.00				2.00			
Neola, Ia., St. Paul's Luth. Church in memory of Airman Second Class, Rex C. Guant of Underwood, Ia.	10.00				10.00			
Oshkosh, Wis., Our Savior's Luth. Sunday School, May and June Mission offerings \$16, Mar. and April Mission offerings \$20	36.00					16.00		20.00
Westby, Mont., Mr. and Mrs. Roy Andersen of Daneville Church	50.00	10.00	10.00	10.00	10.00			10.00
San Francisco, Calif., Ansgar Luth. Church	150.38	25.00	75.00	25.00	25.38			
Graettinger, Ia., St. Paul's Luth. Church	15.11				15.11			
Denmark, Wis., Our Savior's Luth. Church in memory of Mrs. Laurence Christensen	15.00							15.00
Ringsted, Ia., St. Paul's Luth. Church in memory of Mrs. Jens P. Jensen	26.00		16.00			10.00		
Ringsted, Ia., St. Paul's Luth. Church in memory of P. W. Petersen	50.00							50.00
Boston, Mass., Mr. and Mrs. Alfred Rasmussen in memory of Peter Christensen, Oakland, Calif.	5.00				5.00			
Plainview, Nebr., Mrs. J. Will Jensen in memory of Miss Cassie Georgsen, Pasadena, Calif.	10.00					10.00		
Irene, S. D., Turkey Valley Luth. Aid in memory of Rolland Jacobsen	5.00							5.00
Ostenfeld, Man., Canada, Ladies Aid of Ostenfeld Luth. Church	20.00				20.00			
Elk Horn, Ia., Mrs. Martha Peitersen	1.00				1.00			
Blair, Nebr., Mr. and Mrs. Albert Schjodt in memory of Mrs. J. West Ruskin, Nebr.	2.00							2.00
Viborg, S. D., in memory of Holger Olesen of Spring Valley Church. The words Mr. and Mrs. are omitted to save space. Roy G. Andersen \$2, Alfred Knudsen, Ervin Holm, Nels Chris Nielsen, Carl B. Knudsen, Orville Johansen (Hurley) Alvin and Lillian Sorensen (Marian)	8.00				8.00			
Denver, Colo., St. Mark's Luth. Church	125.57	5.00	60.00	20.57	20.00			20.00
Viborg, S. D., Spring Valley Luth. Church commemorating Pastor and Mrs. H. Irving Petersen on their 25th wedding anniversary	25.00				25.00			
Viborg, S. D., Spring Valley Luth. Church	41.00							41.00
Chicago, Ill., Golgotha Luth. Church	600.00	50.00	300.00	100.00	100.00	25.00		25.00
The W.M.S. of the United Ev. Luth. Church, allocation of funds	350.00		350.00					
Waupaca, Wis., Inga and Etta Rasmussen in memory of Cassie George-son, Pasadena, Calif.	2.00				2.00			
TOTAL	8949.07	601.70	3668.75	873.58	2085.13	597.61	95.00	1027.30

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Mission	Gen. Fd. Foreign Missions
Budget for 1954-1955		16000.00	15500.00	10000.00	15000.00				
Previously acknowledged	21062.90	498.76	407.33	1460.14	1509.55	83.85	29.47	16998.80	75.00
An anonymous giver	2000.00	250.00	250.00	250.00	250.00			1000.00	
Audubon, Ia., afternoon offering at Synodical Convention	326.77	81.69	81.69	81.69	81.70				
San Francisco, Calif., Ansgar Luth. Church	135.10							135.10	
Graettinger, Ia., St. Paul's Luth. Church	7.00							7.00	
Racine, Wis., Anna, Marie and Laura Sorensen	30.00							30.00	
Selma, Calif., Mr. and Mrs. P. A. Nelson in memory of P. C. Henriksen, Grass Valley, Calif.	2.00			2.00					
CHifton, Ill., Zion Mission Society	50.00				50.00				
Westby, Mont., Emmaus Luth. Sunday School	25.75							25.75	
Minot, N. D., Mrs. Maria Hamre for support of Tudumuna	40.00				40.00				
Flaxton, N. D., United Luth. Sunday School	10.40			10.40					
Standard, Alberta, Can., Mr. and Mrs. O. D. Christensen in memory of Paul Larsen, Hussar	3.00	3.00							
Hussar, Alberta, Can., Our Savior's Community Church	250.00	160.00		90.00					
Ringsted, Ia., St. Paul's Luth. Church in memory of P. W. Petersen	6.00				6.00				
Edmore, Mich., Our Savior's Luth. Sunday School for Korean Relief, a branch of Luth. World Action	18.68							18.68	
Boston, Mass., Bethany Ev. Luth. Church	159.73							159.73	
Odense, Denmark, Mrs. Anna Friksen	10.00			5.00	5.00				
Denmark, Wis., Our Savior's Luth. Church	67.35				67.35				
Boston, Mass., Mrs. Anna Sorensen	10.00			10.00					
Graettinger, Ia., St. Paul's Luth. Sunday School	28.94			28.94					
Shelby, Ia., United Ev. Luth. Church	30.00				30.00				
Evan, Minn., St. Matthew Ladies Aid for support of a student in Sudan	50.00				50.00				
Eugene, Ore., Bethesda Luth. Ladies Aid in memory of Mrs. Jens Jensen	3.00				3.00				
Waunaca, Wis., Aleine and Margaret Miller for the Parkijuli Project in memory of Mrs. A. P. Andersen, Elk Horn, Ia.	3.00			3.00					
Elk Horn, Ia., Danish Ladies Aid for the Parkijuli Project in memory of Mrs. A. P. Andersen	5.00			5.00					
Elk Horn, Ia., Elk Horn Luth. Church	50.00				50.00				
The Illinois District W.M.S. from Greenville, Mich., free will offering at Helen M. Jacobsen meeting	32.80				32.80				
Additional for the Sudan Mission	3.59				3.59				
Sudan Mission Life Memberships for Mrs. Mathilda Drewetzki, Mrs. Christine Christensen and Mrs. Leo Andersen for Bibles and New Testaments for Sudan	30.00				30.00				
Viborg, S. D., in memory of Holger Olesen of Spring Valley Church. The words Mr. and Mrs. are omitted to save space. Clarence Helaser, Eddie Nelson, John Ebbesen, Arnold Larsen, Harland Dan'elsen each \$1, Harold Neilsen \$2, Ervin Andersen \$3	10.00							10.00	
Racine, Wis., Mr. and Mrs. Herbert A. Christensen in memory of Mrs. C. Due of Racine	5.00	5.00							
Chicago, Ill., Golgotha Luth. Church	406.08							406.08	
The W.M.S. of the United Ev. Luth. Church, Mission Offering June 18th at the Audubon Convention	482.00	241.00		120.50	120.50				
The W.M.S. of the United Ev. Luth. Church, allocation of funds	300.00		300.00						
Flaxton, N. D., United Luth. Church	62.00							62.00	
TOTAL	25716.09	1239.45	1039.02	2066.67	2329.49	83.85	29.47	18853.14	75.00

	Total Received	Dana Building Fund	Church Extension Fnd.
Previously acknowledged	211614.05	126858.69	84755.36
Creighton, Nebr., Mr. and Mrs. R. L. Sorensen	1000.00	1000.00	
The W. M. S. of the United Ev. Luth. Church, allocation of funds for			
New Home Missions	350.00		350.00
Total	212964.05	127858.69	85105.36

Received with thanks.

Blair, Nebraska, June 23, 1954.

H. J. Hansen, Treasurer.

PLEASE NOTE: A short time ago St. Paul's Ladies Aid gave \$3 to the Home Mission. It should have been mentioned that it was given in memory of Mrs. Martin Kirk's mother, Mrs. Anna K. Bertelsen, Minneapolis.

AM I A GOOD CITIZEN?

(Continued from page 3)

...er that the Senate investigation hearings have come close. We also believe that the forces opposing our constitutional rights were shown what they really are. They have no regard for human rights. They are not devoted to the unfinished work begun by our fathers. They would rather turn the clock back and destroy that

for which our fathers gave their blood.

It has been good to notice these past months that so many of our people, no matter what political party they belong to, said to themselves that we will not permit ourselves to be run by demagogues and false political prophets.

In striving to be a good American citizen we are called to be wide awake that our birthright be not stolen while we sleep.

THE MERGER AND THE LUTHERAN FAMILY

(Continued from page 9)

...ana had not withdrawn from the negotiations, then the merger would have cleared up the Lutheran picture in America beautifully with over 98 per cent of the Lutherans in three main bodies—one with 33 per cent and another with 31.3 per cent and the merger group with 34.3 per cent, leaving only 1.4 per cent for the group of smaller bodies.

...ly the future knows what is to come. We have

much evidence, however, that the Spirit of God has been working in the Lutheran family during the past years to correct and improve, so that there is increasing co-operation and understanding as the years go by. Under the guidance of the Spirit this may lead to such unity of doctrine, practice, and purpose that a future generation will rise up and say, "We want one Lutheran Church in America." Then people may look back upon this present merger and see that it was but another step along the way.

—Lutheran Herald.

GOD'S HAND IN OUR HISTORY

(Continued from page 3)

...th America! I think God was in this movement. "Man proposes, but God disposes."

...crossing the mighty ocean in the Mayflower the Pilgrims wrote a constitution beginning and ending with the words, "In the name of God. Amen!" They came here to worship God in their own way. They hated tyranny and loved freedom.

...the Dutch landed on Manhattan Island but by 1664 New Amsterdam became New York. The Quakers and Germans settled in Pennsylvania, the Cavaliers in Virginia and the Carolinas, the French in Louisiana. Like the Dutch scattered like dew over the whole land. George the Third blundered in taxing without representation, and so the Declaration of Independence, the Boston Tea Party, bloody Valley Forge and Yorktown; in the will of God no doubt. However, Continental Congress had no thought of independence at first, but only of asking "the inalienable rights of life, liberty, and pursuit of happiness." "But if Jehu starts the chariot, he holds the reins."

...then think of the undreamed development of our country. Napoleon Bonaparte needed money for his wars in Europe, so he sold Louisiana for the paltry sum of \$15,000,000, an area far larger than the thirteen colonies. The Northwest was held by the Hudson Bay Company, under the British. A missionary, Whitman by name, in the dead of winter came from Oregon to appeal to Congress in Washington and the Northwest, thirty-six years the size of Massachusetts, was saved to the U. S. A.

A nation now from ocean to ocean it was. George Washington was right, was he not?

But if slavery holds sway in this great country, is it worth while? Lincoln proclaimed the Emancipation Proclamation in 1863 and some said, "He's a fool." But was he? Our nation was free at last!

God blessed the Israelites without fail so long as they were faithful to him. He has done the same for America to date. We need today to recognize the hand of God upon us, and need a church that prays night and day for the blessing of heaven upon this nation always, and need statesmen who fear God and sincerely seek to follow him as they make laws for the guidance of our citizens.

"And as for his judgements, they have not known them" (Psa. 147:20). That is even more true of the U. S. A. than of Israel, it seems to me. As a boy we laughed at a statement by some one, "God takes care of fools, idiots and the United States." True, for what does the U. S. A. know of famine so often haunting India and China? What does the U. S. A. know of the sorrows following in the wake of ignorance, superstition and lack of sanitation? What does our country as yet know about the horrors of air raids over our cities? God grant that we may never know!

"If my people which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land." Who, I ask, should be as grateful to almighty God for all His mercies as we of the U. S. A.?

—Gospel Messenger.

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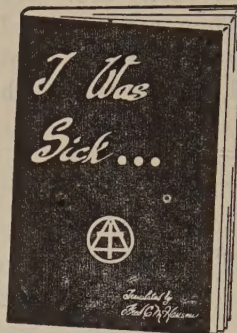
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